Bombay Records

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WEEKLY REVIEW.

—The Bombay and Bengal Steam-Ship Company is to be wound up. The ships are doing well, having the offer of more freight than they can carry; but the Bombay shareholders want their money, not a dividend, so they have determined to wind up the concern voluntarily. It is satisfactory to learn, however, that English capitalists are to take over the ships, form a new Company, and keep the line unbroken. Some new and larger steamers will probably be placed on the line. Bombay has need of such a company as this, not merely for the accommodation of passengers, but for the carriage of goods at a reasonable rate. It is to the energy of Mr. Stearns that we are chiefly indebted for the successful working out of this problem; and the management of the new company's affairs at Bombay will of course remain in the hands of his firm.

—The correspondent of a contemporary says:

"The costly 'chudder' which the Gaekwar is having made up for presentation to the Prophet's shrine at Mecca, has approached completion after a course of careful and elaborate manufacture extending over two years. It is of very little more than ordinary dimensions, but the style of manufacture and materials employed swell the probable expense to the enormous sum of ten or twelve lacs of rupees. The 'chudder' consists of a piece of green velvet covered with seed pearl, and embossed with precious stones and jewels. The Baroda monarch's partiality for the Mahomedan religion is well-kuown. Thousands of Mahomedans are fed daily in the city at the expense of the Durbar, and the rule prevails also in subordinate towns of the Baroda territory of supplying all such individuals with rations of food once or twice in the month."

Does the Gaekwar know any thing about the Koran? With all his partiality for Mahomedanism is he aware that it teaches the perdition of all idolaters? Need we wonder very much at his inconsistency however, when we see our High Church friends paying court to Romanism, which condemns to perdition all that enter not within its pale?

—A portion of the Hindu community are protesting against the expenditure of Municipal funds on slaughter-houses. They shudder at the thought of being made *participes crimini* by the payment of taxes for the immolation of kine. But they contribute to the support of the Native army and are in this way concerned in the taking of life. This is the *Kali Yug* and they must first resign themselves to it.

We have been favored with a copy of the Report of the Director of Public Instruction in the Hyderabad Assigned Districts for 1866-67. This report furnishes good evidence of the energy and of the success with which Dr. Sinclair, aided by his educational staff, has labored in Berar. It is seldom that a first Report can tell of so much progress. Compare the two terms June 1866 and March 1867 and the following are the results: agumentation of schools from 35 to 147; of pupils from 1831 to 6644, an increase of 360 per cent. The students of English increased from 169 to 1,030; of Marathi from 1181 to 5767. At the former date there were no Sanskrit and no Hindustani schools; at the latter there was respectively 423 and 877. Dr. Sinclair was much impressed with the almost total neglect of education on the part of the Mussalman inhabitants; they could not but see that they were resigning into the hands of others the grand means of advancement and worldly success, still they were too apathetic to move. He had meetings with the chief men of the community, and finally induced them to allow him to effect the improvement of such schools as were in existence among them.

Much good effect is attributed to the competetive examination held at Akolah at the beginning of this year.

Dr. Blaney exhibits a disinterested zeal for the public interests that is sufficiently rare. If we had a few men like him we could very safely commit the municipal supervision of the island to them. His recent pamphlet on Fevers as connected with Sanitation in Bombay affords evidence of the interest that he takes in the well-being of our population. 23 cases of Remittent Fever observed by him in August and September, furnish him with a text on which for more than that number of octavo pages, he discourses of the malefic influences that are still at work among us. He cheerfully recognizes the great improvements that have been made. His pamphlet is dedicated to Dr. Hewlett, Health Officer, Bombay.

While on this subject we may mention that those who are giving attention to this matters at home, say that sea-water, on account of its antiseptic properties, is much better adapted for watering the streets than rain-water. Street dust, daily moistened with rainwater, is said to be very deleterious. Dr. Letheby has been writing about it in the *Chemical News*. In Bombay, a place that has scarcely its chin above the sea, we use Vehar water brought 20 miles, to water the roads.

An admirable discourse by Dr. Norman Macleod was delivered last Sunday evening in St. Andrew's. The subject was Sonship and Brotherhood, the former involving the latter, the loss of the former involving that of the latter; both recovered in Christ, the eternal Son, the true Man, the Reconciler. The Gospel was exhibited in a way that might well impress any who had been hitherto indifferent or sceptical. There was the matter of half a dozen sermons in this discourse; yet all was beautifully connected, and all so perspicuous that none could fail to follow the preacher. It was extemporaneous.

A Scotchman, in the *Bombay Gazette*, says:

"Dr. Macleod, in the course of his sermon at St. Andrew's on Sunday evening, made use of an expression somewhat to the following effect:—"I defy God to make a man good against his (the man's) will." Now this, Mr. Editor, is so utterly at variance with our belief in the almighty power of God, that I have thought it best to mention the fact to you, in the hope that you will be able to give some explanation."

We fear that the writer of the above has not thought very deeply on the subject of his letter. The omnipotence of God does not mean that He can do everything. It is no disparagement of God to say that He cannot sin, or that He cannot make two and two to be five. The omnipotence of God is his power to do all that He wills to do. He wills that man should be a free agent, and while He wills this He cannot possibly deprive him of free agency. What is goodness in man? It is the conformity of his will to that of God. The writer seems to think that a man whose will is against being good, who is determined to be a sinner, can be made good in spite of himself!

Dr. Macleod was referring to some of the idle complaints against God that are occasionally heard. Why did God make man so that he should sin? This is really a complaint that God should have endowed us with moral agency. There are multitudes of beings in the world without this; earth, air and sea are full of them; do you regret that you were not one of these? Freedom was bestowed upon us that we might by means of it rise to a destiny not known to the inferior races. It is this freedom that the Gospel addresses: 'Whosoever *will*, let him take of the water of life."

We have been favored with a private letter from Dr. Colin Valentine, of the U. P. Mission in Rajpootana, now stationed at Jeypore; and as its contents are of general interest we take the liberty of publishing the greater part of it.

"I have been lately on a visit to Beaw. How many memories of the past it called up! What a blank the departure of our dear brother Drynan has made! We who knew him scarcely hope to see his equal again. Several of the dear children of the orphanage too have been called away. All to a better world than this I trust. The young children of former days are now grown up to be young men and women. In looking upon them I was very forcibly reminded that we ourselves are changing—getting older, and our working days fast coming to a close. A fine large orphanage is springing up in the mission compound, which like everything else connected with the Beawr mission station, bears marks of our dear brother Shoolbred's activity and master-mind. Several new converts have been gathered in since I left, and were giving good evidence that they have cast in their lot with the people of God from love to Christ. The village schools also have increased in number, attendance and usefulness; altogether I was very much pleased with all I saw and heard and only wished I could have remained with them. Strange it is that one's duty and inclination should ever play at cross purposes! I was also at Ajmere and Nusserabad, and found in each of these places

that the work is making progress. A Bombay Babu, a Brahmin, belonging to the telegraph department, was baptized in Nusserabad recently. I went to Pokhar, to the large mela that is held there annually, and was much pleased to see the quiet and attentive manner in which hundreds of the pilgrims listened to the preaching of my brethren from Agmere and Nusserabad. I had never been at any of these melas before, and from the conversations of missionaries who had, I had formed a somewhat mistaken opinion of the value of mission agency at such places. I am now greatly of opinion that much good may be reasonably expected from the visits of missionaries to such places. The fact of the pilgrims coming there is an acknowledgment on their part that they are sinners and need to be cleansed from their sins. The utter vacuum, so to speak, left in their minds even after they have washed in the lake and visited all the temples, presents a favourable opportunity for presenting the Saviour who is able and willing to cleanse from sin and all uncleanness. O, that many of those who heard of Jesus may have found him and that peace which the world cannot give nor take away!

You have heard of the death of Hajee Mahomed Khan, the Dewan of Jodpore. I examined the body a few minutes after the murder took place and heard the whole of the evidence pro and con on the matter. I have seen no correct report of the circumstances, and thinking it may interest you I shall shortly tell you about it. Hajee Mahomed Khan was a native of Afghanistan, and was with General Sir Geo. Lawrence (brother of the Viceroy): he on more than one occasion saved the life of the General and is reported to have seen excellent service during those troublous times. When Gen. Lawrence came to Rajputana he was accompanied by the Hajee; he received an appointment as Persian writer at Neemuch and when his patron became Agent of the Governor General in Rajputana he was appointed his munshi. During the mutiny he was faithful and useful to us, although many, both Europeans and natives, believed he was playing a double game. Perhaps he was; I am not in a position to affirm or deny the statement. Reports were circulated and very extensively believed, that the munshi was taking bribes and keeping up a correspondence with all the durbars in Rajputana. General Lawrence himself, an active conscientious man, did not believe it. But he went home early in 1864, and our mission lost a sincere friend. Again, the reports against the Hajee became more numerous, and he was dismissed and banished from Rajputana for two years. Justly or unjustly I cannot say. Those who examined the matter were in one mind about it. The Hajee went to Bombay for about a year. Returning to Ajmere he built a beautiful house and lived in the style of a native prince. The Maharajah of Jodpore about the time of the Hajee's return to Ajmere, began to think that his state would be none the worse of a little improvement, and engaged Col, Taylor, formerly known as Political Agent of Jeypore. The Col. was to be prime minister and the Hajee was to be under him. After a residence of a few months in Jodpore, Col. Taylor, on account of family afflictions, had to leave for England, where I hear he is striving tooth and nail to get Mairwarree given back to the Durbar of Jodpore, proverbially the worst governed state in India. If he succeeds he will have the satisfaction of knowing that he has driven back the civilization of that part of India at least fifty years, and opened up the flood-gates of robbery and bloodshed for the next forty years to come. After the departure of Colonel Taylor, favors and honors began to flow upon the Hajee; he was appointed in Colonel Taylor's place, had a Jagir given him worth it is said Rs. 24,500 annually. Shortly before his murder he came to Ajmere attended by a regular troop of cavalry, and men with silver maces running before him singing his praises. About the fifth of Nov. he went to Pokhar in all his glory. On the tenth of the same month he was carried out of it a bloody corpse,—which leads me to treat of the actual murder itself and the circumstances attending it. Outside the Hajee's tent was a sepoy, who for some trifling breach of military rule was a prisoner under a guard. If you have ever seen native guards you will be able to understand the amount of watching this man received—the fact is he could do pretty much as he liked. On Sabbath the tenth November, a merchant from Delhi came to the camp of the Hajee selling fine shawls, caps &c. &c. He was shown into a tent and began exposing his wares. A few purchases were made, when the Hajee came into the tent, lay down in a corner on a matrass, continued talking for a little, then fell asleep. At the same moment the half dozen or so of people were talking among themselves The merchant was tying up his bundle, the Kamdar who had purchased the goods and the barber who had been shampooing the feet of the Hajee were in the act of leaving the tent, when they were all startled by the sound of a blow dealt as if by an instrument. The people in the tent springing to their feet saw the Hajee with blood streaming from him running in the direction of the opposite door of the tent. Leaving the same door of the tent they saw a sepoy running out with a bloody sword in his hand; his foot caught a part of the tent as he was making his escape; he half stumbled, and before he could recover himself he was captured, and would have been instantly cut in pieces by the Afghan guard, had he not been immediately protected by the guard of the Ajmere and Mairwarree police corps who were stationed close by. I was called in to examine the corpse a few minutes after the murder and found a wound extending from the left collar-bone to a line corresponding with the last of the false ribs on the opposite side, cutting through the ribs and part of the sternum, exposing the left lung, heart and stomach; the heart was slightly cut into. It was a most humilating sight, and how different from what he had been twenty-four hours before, as he rode past my tent, surrounded by sowars, and men with silver maces singing out "grace giver and lord of the universe live for ever." The circumstance will have a most important bearing upon the politics of Rajputana.

I should like to tell you of a short tour I made to Sumbhur, where the celebrated salt lake is, from which upwards of 50,000 tons of salt are taken annually. There were several incidents connected with our interviews with Brahmins and Thakurs that I should have liked also to have told you about but must conclude as I am pressed for want of time. You will be glad to hear that my work is going on here hopefully. Our library of 2,000 volumes is on its way out. Our philosophical instruments have arrived, a Medical Hall opened, and a School of Arts commenced with at present upwards of forty pupils. Teachers in the following branches have been sent from Madras: Pottery, Carpentering, Blacksmiths' work, Carving in Wood and Ivory, Modelling and gilding. My mission work is also going on slowly. Bazaar preaching daily. A book-shop and two schools in the city. The Lord has added the seal of his approbation. A brahmin, whose history is most interesting, has been baptized, and another is enquiring and has taken up his residence in our compound. I am disposed to take a very hopeful view of the future of this state as far as missions are concerned. We have special difficulties and discouragements. What station has not? But the Lord's gracious presence is ever with us and his promises are yea and amen. You will be glad to hear that Mr. and Mrs. Robson are expected in Rajputana about the beginning of the year, and a medical missionary is to come along with them."

THE Rev. W. Miller, M. A., Missionary of the Free Church in Madras, is at present in Bombay on his way to England, whither he is obliged to proceed on account of ill health. He has consented to deliver a Lecture to Native Students in the Free Church Institution, Khetwaddy, on Friday, the 13th inst., at 7½ o'clock P.M. The public are invited to attend.

The Bombay Guardian.

SATURDAY, DECEMBER 7, 1867.

THE SIX DAYS.

ONE of the chief difficulties connected with the interpretation of the first chapter of Genesis, has sprung from a misconception of the force of the words rendered 'without form and void.' They have been understood to describe a condition of things much further removed from the present state of the earth, than is at all necessary to be supposed. The words "*Thohu wa bohu*" are used several times in the Bible; and we have formerly shown by an examination of the passages that they do not require of us more than to understand by them the absence of organic life. The earth was without living plants and living animals. An examination of the work of the six days shows that the following was the previous condition of things: What is now the dry land was then submerged; there were no living plants and animals; the constitution of the atmosphere was such that vapors would not rise in it; these vapors had been formed in immense quantities from the waters and were closely enveloping the whole earth; there was constantly no light, no heaven, no firmament visible from the earth; as *luminaries* the sun, moon and stars were quite cut off from this globe of ours; had, relatively to it, no existence. The work of the six days was a marvellous, a stupendous work; but the chief marvel and glory of it, was that by a few very simple changes in the conditions of things upon the earth, this present, admirable world was called into existence.

Generations of readers succeed each other rapidly in India. Society does not reconstitute itself quite so thoroughly and so fast as the human body; still, at the end of seven years the subscription list of the *Bombay Guardian* becomes almost wholly new. After seven years a minister may be allowed to repeat *some* of his old sermons (we would recommend him to recast them); and we shall not be reproved for using arguments or illustrations that we have used in the *eocene* or *pleiocene* period of the *Guardian*.

To bring the earth back into the state in which the 2nd verse of Genesis I. exhibits it, what would be necessary? The extinction of life. From time to time observers tell us that this or that species of animal has become extinct; and since the beginning of the historic period, a considerable number have ceased to be. There is then a mortality of species, as well as of individuals. Intensify this, and the result is the extinction of all living creatures. They are so interdependent, that the removal of a few would soon be fatal to the rest. We are told that plants and animals are needed to balance each other, with reference to the gases of the atmosphere; what the latter surrender the former absorb. In fact these three, the atmosphere, vegetable life, animal life are a triad that cannot be separated; destroy the balance and you destroy all. The atmosphere and water are again interdependent. We need not pursue this matter. We can conceive of many different ways in which animal and vegetable life might be removed, the constitution of the atmosphere changed. The continents would have to be submerged. Geologists tell us that they have been; one of Lyell's ancient maps shows us Europe under water; and they tell us that upheaval and subsidence are going on almost every where. All this might be brought about very quietly, if need be; but the result would be a condition like that indicated in the second verse of the Bible: darkness, a deluge, death. It would be an extinct world, a blighted world. The face of the submerged earth was essentially unchanged in its hills and in its plains, in its lake basins and in its coast lines; that is, you had only to remove the superincumbent flood of waters and these features would re-appear in their integrity; the Niagara would go on hew

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ing its way back to Lake Erie, the Mississippi would go on silting up the Gulf of Mexico; the primeval relics in which geologists delight would be found unharmed.

Now to show that all this is conceivable, is to dispose of the difficulties with which men have seen fit to cumber this grand portal of the Bible. What the six days witnessed was the creation of this present goodly world out of such a blighted one as we have described.

The Sprit of God moved upon the face of the waters. The word translated Spirit is *ruah*, wind. Some would give the word its ordinary meaning in this place. On this supposition, we infer that there was no wind when the earth was *thohu wa bohu*. The divine power was manifested in the restoration of wind; a *divine* wind, because thus special in its creation; and by means of this the dense vapors that had accumulated on the surface of the waters were so far agitated and attenuated that light broke through them. This was the work of the first day.

God divided the light from the darkness. This was by the rotation of the earth. There was previously nothing to show that the earth was revolving on her axis. There was no light of day by which the darkness of night could be discriminated.

The next thing is the removal of the vapory envelope from contiguity with the earth's waters to that aerial region in which clouds now gather. This result was brought about either by a change in the constitution of the vapors, or by a change in the constitution of the atmosphere. The relative weight of the two was changed so that the former rose and covered the dome of the heavens. The earth was brought out of her swaddling clothes. A vast and wonderful expanse above the waste of waters, is discovered. But the heavens are covered with clouds. It is day, but a dark and cloudy day. There is light, but nothing whatever to show that this light, has a supernal source. No sun or other heavenly body is visible.

Nothing in the language used, requires us to believe that the mountains and more elevated portions of the earth were submerged at the period we are considering. The level of the sea would need to be raised by less than a hundred yards to flood the greater part of the earth's habitable portions. How the denudation was effected we cannot say. It may have been by upheaval of the submerged portions; or it may have been by the opening up of subterranean chambers for the reception of the waters. Immediately upon this denudation, the land began to be clothed with grass and other forms of vegetation.

The rest is easy. "Let there be lights in the firmament of the heavens to divide the day from the night." We have nothing to do with the geologic periods preceding the state of the earth as indicated in the second verse. The sun doubtless shone on the successive creations whose memorials are found in geological strata. The work of the six days is specific, namely the creation of a habitable earth out of the void and formless state to which it had been reduced at the period indicated in Gen. I. 2. During that period there were no longer any lights in the firmament to divide day and night; there was no firmament for them to appear in. Now, on the fourth day the vapors that covered the sky are dissipated and the heavenly bodies become visible, become lights dividing day and night.

We have thus, as briefly as possible, shown why it appears so strange to us that men should resort to methods of interpreting this first chapter of Genesis such as we noticed in our last number. We do not believe it possible for any scientific man living, or for a conclave of all scientific men, to frame an account of the creation of the present earth and heavens more worthy to stand at the beginning of the inspired Scriptures, than this first chapter of Genesis. This is a very feeble expression of our conviction. Supposing that they could possibly agree upon a cosmogony, we are sure that their contribution would not be worthy of a moment's comparison with that. Still more would they be embarrassed if asked to furnish a Genesis that would be appreciable by the generations who for more than 3000 years, have been perusing these sacred chronicles. And could they be sure that the science of even five years hence would accept of their account of the way in which the earth was made habitable?

YE SHALL NOT SURELY DIE.

The *Sunday at Home* for November has an account of Saltaire, a place 4 miles from Bradford, where Mr. Titus Salt has a Model Mill, 550 feet by 400,72 feet in height, with chimney 240 feet high, where 30,000 yards of alpaca are manufactured in a day. About the mill, and constituting the village, are 800 houses occupied by the operatives, all built on one architectural plan, 'looking more like small villa residences than working men's abodes', and all lighted with gas. A feature to which we would draw attention is the following:

"Adopting the old motto, Prevention is better than cure, Mr. Salt, from the first, purposely omitted, in the plans of his model mill, *to build any public house* on the grounds, or to license any dwelling already built for that purpose. Hence gin-palaces, taverns, ale-houses, with which elsewhere every street abounds, are unknown. Yet Mr. Salt is not a teetolaler, nor does he enforce temperance pledges on his workmen. If a man wishes for beer he can get it, but then he must walk into Shipley for it, or keep a barrel in his own house. Under ordinary circumstances, say in five cases out of six, it is the proximity to the beershop, the glittering lights of the gin-palace, that induce the temptation to go in and drink, whilst the one glass is but the precursor of many more, till wages are diminished and senses dulled."

The truth here expressed is one that some have a wonderful faculty of not seeing. They who hold the licensing power in Bombay, willingly persuade themselves that they may multiply licenses *ad infinitum* and yet not be responsible for the excessive drinking that ensues. 'Men will have drink' they say; so they afford them every facility in getting it. In a letter addressed to Sir Bartle Frere last year, and still we suppose, in the Secretariate, the writer of this urged the necessity of putting on the break in this matter of liquor licensing, in this island of Bombay, and in the Presidency generally, by the introduction of measures that would, more or less rapidly, diminish the number of shops until the great majority of consumers would be obliged to go some distance and take some pains in order to get what they wanted. He asked for the *initiation* of such a reform, to be carried as far as the authorities might have courage to carry it. We deplore the rapid spread of intemperance and exclaim, We must do something, what shall we do? and then shrink back when any thing practical is proposed. There is but one way of checking the spread of intemperance, and that is by interposing difficulties in the way of getting liquor. The wheels of the traffick must be clogged.

Up to this hour, the liquor-sellers have things virtually in their hands. There is no real limit to the multiplication of drinking shops in this island; we may perhaps say, throughout the Presidency. The taste is being created as fast as it can be; and once created it is abundantly gratified. Only the other day we saw an advertisement of the Gas Company in Bombay, giving testimonials from a considerable number of shop-keepers who had introduced gas into their shops, and were delighted with the improvement; almost all these men were Parsee liquor-vendors. The Parsees seem to have made it their special mission to pauperize and debauch the native community, by means of cheap liquor. How striking is this fact that the first shops to be lighted with gas are those in which liquor is sold to the poor natives. Faster than our educational system, faster than the press, faster than missionary agencies, the liquor-traffic is developing its fatal energy.

"Ye shall not surely die" said the tempter to Eve, and he says the same thing from the door of every grog-shop to all within the sound of his voice. Do not believe, he says, that strong drink will harm you in body, soul and spirit; it will strengthen you and bless you. I can show you multitudes who have drunk for years and are as strong as ever. Fear not, therefore; drink abundantly; ye shall not surely die. But he was a liar from the beginning. Ask the Police, ask the Hospital Surgeons, ask the Coroner, they will tell you that to the mass of common men drink is deadly. "If you drink you die' said Sir Robert Napier to his soldiers. Yet the rule is to supply men with facilities for drinking until they have lost the power of self-control. Death has gained a great victory when he has overthrown this power.

HOMILIES FOR THE TIMES. IV.

"How long?"

We find these words in the mouth of the prophet Isaiah when the wonderful communications were made to him which we find related in the sixth chapter of his book. He saw the Lord (the Lord Jesus Christ, whose day was thus seen by him afar off, John XII. 41) sitting upon a throne highly exalted, compassed by seraphim. Hearing the praises of these holy beings, he becomes profoundly and alarmingly conscious of the impurity and defectiveness of his own service. A coal from the altar inspires him with confidence, and he offers himself for the work of the Lord. He is commissioned to go and make the heart of the people (of those who professed to be God's people) fat and their ears heavy and to shut their eyes; so that they shall hear without understanding and fill up the measure of their iniquity by resistance of the truth. And how was Isaiah to do this? We have only to turn to his addresses to the Jews, recorded in his inspired writings, and we find that it was through preaching of the Gospel he was to harden the hearts of the Jews. More clearly than any previous prophet he set forth the coming Messiah, his humiliations, his sufferings, and the eventual triumphs of his kingdom. The four Gospels do not contain more affecting and earnest invitations than those with which Isaiah follows up his references to the expiatory work of Christ. Surely the chosen people will listen with awe-stricken and adoring minds to those prophecies of the coming Sufferer; and with joy unspeakable to the glad tidings of forgiveness and healing freely offered to

the sinner. Nothing of the kind. Whatever in the prophecies of Isaiah tells of the glory of the kingdom which is to be set up in the midst of them, and so flatters their pride, is welcomed by them; but whatsoever calls them to humiliation and self-condemnation, is ignored. The doctrine of the Messiah is palatable only as they find in it food for their national vanity, and a basis for their dreams of worldly greatness. Instead of becoming humble, penitent, believing under the preaching of the evangelical prophet, he learns to his consternation that they are to become more confirmed in their pride, indocility and self-righteousnesa. A melancholy ministry this! He eagerly asks, How long? He cannot for a moment entertain the idea that this is to be the final result of the proclamation of the Gospel grace. There must be a limit to this period of bitter fruitlessness. The answer is 'Until the cities be wasted without inhabitant and the land utterly desolate.' There must be a manifestation of the displeasure of God proportioned to the greatness of the guilt of the people; he will chastise them for the dishonor done by anticipation to his beloved Son; they shall be carried into captivity like that from which God had at the beginning delivered them.

The history of Christendom shows us that the Gospel of God's grace, telling of the finished work of the Saviour, has had, on a large scale, a similarly hardening effect. A few have believed and obtained a crown of righteousness that fadeth not away; the many have converted the Gospel into a means of building up for themselves a more imposing and fatal self-righteousness. There are some forms of human perversity that run their course quickly; this mischief is soon apparent. Others are more insidious and latent, and a much longer period of time is necessary to the perfect development of the evil that is in them. Some of the corruptions of Christianity soon showed themselves in their true colors, and were rejected, like the false witnesses whom the Pharisees first tried to use for the condemnation of Christ, but who had to be set aside because their testimony was too grossly inconsistent. Others were more like the witnesses whom the accusers of Christ rested their cause upon, and who testified to words actually spoken by Christ, though they gave them a significance not intended by him. These required a long period of time for their full and proper development. Popery, for instance, with its stealthy and very gradual advance from one unscriptural position to another, required a good many ages of triumph, in order to manifest how far it was able to go in antagonism to true Christianity. All Europe was brought into a condition in which men heard and understood not; with reference to spiritual matters, they were blind and deaf and insensible. Then it was to be seen how much of punishment they would bear, without coming to the knowledge of the truth; and one vial of humiliation and suffering, after another, has been poured upon them in these latter days. Yet that blasphemy of God which consists in the worship of bread and images and men, still goes on.

Corruptio optimi pessima. Where there is most light there is most guilt. It ever has been so in this world and is so at the present day. There are developments in Protestant countries more odious in the sight of God than anything witnessed in lands where the Gospel is not so freely and fully declared. Christ tells of deceivers in the last day who should deceive, if it were possible, the very elect. The most advanced in respect of privilege, those best and longest acquainted with the word of God are to be tried. That which should be a test to others would be no test to them. There must be men like Maurice, Robertson, the Essayists, Colenso, preaching a Gospel that is not the very Gospel, but in many instances marvellously like it, so that many regarded as Christians may be proved and made manifest. And then again, for other classes, there must be Mormonism, Spiritualism and the like.

The fruits of unbelief are its punishment. The unbelief of the Nazarenes hindered Christ from doing many mighty works there, and involved them in unspeakable loss. This was taught Isaiah in the words we have quoted. An unbelieving age must be allowed time to punish itself, to gather in the fruits of its own unbelief. How terribly unbelief can chastise a nation or a continent was seen in the French Revolution. But at this day, the chastisements of unbelief are abroad, even among those who are at the pinnacle of national glory. Scorn and rest have no companionship; irreverence and peace no fellowship; humanity-worship and happiness are strangers to each other.

When the enemy is appearing in such strength in the high places of the earth, we may be sure that the great battle of the Lord is at hand, the great battle when the destinies of the world shall be determined.

Notes from an Interleaved Bible.

Psalm VIII. 1. How glorious thy name, how insignificant the names regarded by men as glorious. They whose chief delight is in the excellency of the world's historic names, know neither God nor man. Conversion brings men to this verse. Paul, counting all but loss for the excellency of the knowledge of Christ, gives a New Testament commentary on this.

2. 'Out of the mouth;' by putting into it the truth of God. The blind man in John IX. 'Mightest still.' Put to silence. Many magnates of our modern literature shall be put to silence when God bears testimony to the word of his grace.

3. 'Consider thy heavens.' How few really consider God's heavens. There are many renowned works treating of heaven and earth, Cosmos for instance, where you will find no reference to God. They that look for his glory in the ordinances of the heavenly bodies, they only know astronomy.

4. The greatness of God enhances the value of that dignity which he is bestowing on redeemed man. See 1 John III. 1.

6. 'Works of thy hands.' See 3. He must first have dominion over himself. But even from man the sinner God has not withdrawn this dominion over the material world. It is not man the sinner that will reap the benefit; he as God's unconscious instrument is fashioning the earth for those who are to inherit it. Man is allowed to put all under his feet before he himself is subjected to God. What man is aiming at in this subjugation of earth, is not that God's name may be excellent but that man's may be.

Correspondence.

My dear Guardian,—The place of worship used by the Christians here was once a mosque. It is very small, but stands in an enclosure of good size. In front is a tomb of some Mahomedan saint, *(pir)* shaded by two very large tamarind trees. It is interesting to us to meet here, in a place so long devoted to the worship of a dead man's bones, and to call upon the true God through Christ in the room where the false prophet has been the mediator.

The old mosque is so small that our public meetings were held elsewhere. The prayer-meetings, and those of the Union committee, were held in this building. The services on the Sabbath and the ordination exercises on Friday were held under the trees in front of the building. The evening meetings for addresses to the people were held in the village chawdi. These were attended by audiences varying from 60 to 100 in number, except one evening, when, in consequence of slight rain, only about a dozen of the villagers came out. It was very pleasing to see the same people present and giving the closest attention at all these evening meetings. The interest was manifestly on the increase up till the closing meeting, last evening.

The subjects presented at these evening meetings were much the same as those which I reported to you last week, as presented at Rahuri, so I need not repeat them here. One evening was taken up in presenting the evidence of the truth of Christianity drawn from miracles, from prophecy, and from the spread of the Gospel among the nations. In general, we had only three addresses here, in place of the four at R.

The exercises of ordination were similar to those at R. with the exception that the preacher there gave the charge to the pastor here, while Mr. Vishnupant gave us a good sermon from 1 Cor. 3: 11. An audience of about 80 gave interested attention through the exercises which lasted 2½ hours.

The Church consists of 19 members. They reside in three or four villages in different directions. Including those present from other churches there were 30 who partook of the Lord's Supper on Sabbath afternoon. There are several inquirers here. Four or five have to-day expressed their determination to become Christians. One is a young man from a village 20 miles away, who says that he never heard of Christ till a month ago when he came here to labor in harvesting.

The members of the Church, with one exception, cheerfully pledged the tenth of their income toward the support of the pastor, Mr. Vithoba Bhambal. The committee of the Union advised the church to labour with the dissentient member, in hope of inducing him also to join in the pledge.

We feel that our friends are praying for us during these meetings. We think we see very evident tokens of good resulting from them. It is not harvest time with us, but we are sowing the seed in much hope. The experience of these two meetings seems to prove the wisdom of the plan of successive meetings and addresses by a strong force of helpers. One of our pastors was occupied through the day yesterday, while out of meeting, in conversing with separate parties of the villagers who came to converse on religious subjects.

We commend this small and interesting church to the prayers of God's people. During the present week we are to have similar services at another village, 8 miles from here, and next week we are to have *two sets* of similar meeetings in places rather widely separated. May these also be remembered in earnest prayer.

Your's Ever in the Gospel.

Galu, Dec. 2, 1867. A. H.

[In the letter headed "Ordination at Rahuri" in last week's *Guardian*, 'Friday' in line 5, was a misprint for Tuesday. *Ed. B. G.*]

Epitome of News.

SATURDAY, November 30, 1867.

—*Madras Churchman*: "We will endeavour to explain the position taken up by the Catholic party in the Anglican Church, which we unworthily represent in this place; and to shew that our repudiation of the name Protestant involves no disloyalty to the Church of England. We hold then, that 'sound church principles' consist (and we here quote the words of the Anglican Bishops' lately issued Encyclical) in 'maintaining the faith in its purity and integrity, as taught in the Holy Scriptures, held by the Primitive Church; summed up in the Creeds, and *affirmed by the undisputed General Councils*.' These principles we believe to be those of the Church of England in common with the Greek and Latin Churches, or in other words, with

9-10ths of Chistendom; and they involve a belief in what Archdeacon Denison has called 'Sacramentalism'—as opposed to Protestantism. It is of the very essence of Protestantism, understanding the word in a religious and not in a political sense, to deny the Sacramental system, to maintain which we believe to be one of the first and most important of sound church principles."

Go on, gentlemen; show us all that is in your heart. Many of us have been abundantly vilified for intimating that you could possibly ever go so far as this. You have not yet reached the point you aim at, but are fast nearing it.

—We learn from the *Southern Cross* that the High Church party are adopting the view of the mode of baptism held by Baptists. The Delhi Memorial Church, just consecrated by the Bishop of Calcutta, has a bath representing a tomb in which adults are to be immersed.

MONDAY,—DECEMBER 2.

—Extract from a home letter in the *Times of India*: "Several of those gentlemen who appear to have left Bombay under a cloud, must have taken pretty good care of themselves, whatever their creditors got: for I find that your Bankrupt Bombay 'wallahs' are thoroughly enjoying themselves at home, or at least many of them. ———, for instance, cannot be living under £1,000 a year; ——— and ——— are travelling for their health; ——— has a very nice house at ———; ———has been doing the most swell hotels in London and Paris; and ——— honored the Louvre during his stay in Paris. In fact, it seems to be quite compatible with these gentlemen's notions of honesty to let their creditors have as little as possible, and so have the more to spend upon themselves. So much so is this the case, that among mercantile men in this country now, even those who have never owed a debt in Bombay or elsewhere, experience the melancholy fact that the dishonest doings of these rascals are indirectly reflected upon them, and that their having been in Bombay at all is equivalent to their having cheated somebody."

—*Our Paper*: "The Rev. W. Ross.—This gentlemen, now on his way to Kurrachee, has been nominated Presbyterian Chaplain to the Abyssinian field force. This appointment is a good one, as we hear that Mr. Ross has had considerable experience as a military chaplain. He served throughout the Crimean campaign, and has been attached to the 42nd Royal Highlanders ever since its arrival in India in 1857.

—*Times of India*: "H. M.'s sloop of war *Dryad* Captain T. H. Fellows, arrived in harbour on Saturday from Rio de Janeiro. The *Dryad*, is a man-of-war, of the newest construction as to hull, and modern armament—like the *Daphne*."

—At a meeting at St. Andrew's Kirk on Friday Dr. Macleod delivered an address on Missions, a report of which appears in to-day's papers. From that in the *Bombay Gazette* we extract the following:

"He presumed he was addressing—he had no doubt he was—members of different churches in Bombay—Presbyterian, Episcopalian, and so on. Well, they might all receive them with a hearty welcome, for he assured them that they had come as simple Christian clergymen, without the consciousness of any difference in the Christian clergy. At all times he felt it difficult to make these lines of separation; but coming here, they being Christians in a far-off land, and in the presence of the heathen and in the midst of darkness and moral confusion, it would require some genius to confine himself to one Christian denomination more than another; and he was sure that amongst all the Christian clergymen he knew not one on whom he looked with more admiration and deeper gratitude than upon their venerable friend Dr. Wilson—(applause)—who had honoured them by being present that evening. He addressed his Christian friends as believers in Jesus Christ. He had been present that day amongst heathens, he now addressed Christians: and he did not intend in a meeting like this, to attempt for one moment to prove what he presumed ought to be the A. B. C. of every Christian, that he ought to advance the Kingdom of Jesus Christ. For no doubt if any one experienced the benefits of Christianity he would desire that others should experience these benefits also. But there was another thing which they might do,—provoke to love and good works, and increase one another's faith. And he did feel that this was what was needeed, that all of them both abroad and at home, the laity as well as the clergy, the members of all their Churches, should pray for a deeper, firmer, and more absolute faith—not only to possess it, but to be possessed by it. It was the grandest work in which they could engage, to make a man know what the Father and Jesus Christ had done for him, and thus enable him to partake of that life that was eternal. And he could not himself take any interest in this work, either in India or any other where, unless he believed that Jesus Christ had an interest in it. How many believed in good men and did not believe in a good Christ! They believed in the good wishes of missionaries; there was not a single lady or gentleman who, were the assertion made, that missionaries here had no interest in the good of the people of India, would not reject it with scorn. What a revolution would be created amongst nominal Christians if they had the same belief in the interest taken by Jesus Christ as they had in the interest taken by some missionaries—if they believed in the existence of the care and love of Jesus Christ as they did of those who had laboured in heathen lands!

"He once read of a Belgian Regiment—he might be doing that country a wrong, but he only stated what he had read—which did not wish to go into battle, did not like the shot and shell, and asked to be allowed to retire. This was a position which many Christians wished to take—they did not want to have anything to do with the work. Let them depend upon it, however, men and women would not be forced any more than the Belgian regiment. If any man grudged his time or money it would not be forced from him. On the other hand, as any regiment or brigade in the service would feel stronger and greater if the Commander-in-Chief came up and said to them:—'This is the turning point of the battle; I peril all on you, and trust the result of this battle to you, and have no fear whatever.' Were this said, he did not believe there would be a single soldier who would not lift his head higher when he saw such confidence placed in him. And when God came down and confided this grand work of advancing Christianity to them and said 'there is this one work for which the world is preserved, and I give this work to you, Christian soldiers,' men yawned over it and departed! God had committed this work to them, and he thanked and praised him for it, and he was only ashamed to think how cold and heartless they had been, and how little sympathy they had shown to brethren abroad, as if Christianity was something for Great Britian alone, and not for the rest of the world—as if God cared not for the thousands born to die, but only for such as Englishmen, Scotchmen, or Americans. He thought they should be ashamed of themselves. He said again this was a work to be done by Christian men."

—M. R. Lowe, M. P. gave an address on primary education, at Edinburgh, in the course which he said some true things. The unsatisfying thing is that such obvious errors as are pointed out in the following remarks, continue to survive the sturdiest attacks:

"Nature begins with the knowledge of things, and words follow after. I'll illustrate what I mean. I think it is more important to a man to know where his liver is seated, and what its functions are, than to know it is called *jecur* in Latin and *eper* in Greek. But I go a little further. I think where there is a question between the true and the false, it is more important one should know what is true than what is false. I'll illustrate again. I think it more important to know the history of England than to know the mythology of Greece and Rome. I think it more important we should know those transactions out of which the present state of our political and social relations have arisen, than that we should know the lives and loves of all the gods and goddesses that are contained in the Iliad: and yet, gentlemen, according to my experience—I hope things are better managed now—we learnt a great deal more of the Pagan than of the Christian religion when I was at school. While the one was put off till the Sunday, and transacted in a very short time, the other was everyday work; and the manner in which it was followed out was by no means agreeable, for the slightest slip in the progeny of Jupiter or Mars, or anybody else, was followed by a degree of personal castigation which I never remember bestowed on any one for a slip in divinity. Then again, I venture to think that, as we cannot teach people everything, it is more important we should teach them practical things than speculative things. There must be speculation, and there must be practice, but I think if we cannot do both we should rather lean to the practical part. For instance, I think it more important that a man should be able to work out a sum in arithmetic than that he should be acquainted with the abstract conditions of argument in general, as detailed in Aristotle's logic; that modes, figures, and syllogisms are not so important as the rule of three, or keeping accounts; and therefore, if we must choose, I confess I should lean to the practical side. One more rule I venture to lay down—they make four altogether—that as we must choose in these matters the present is of more importance to us than the past. The institutions of communities, kingdoms and countries with which we are daily brought into contact, are more important to us than the institutions of kingdoms, communities, and countries that existed 2,000 years ago."

There was great deal else in this speech that was admirable.

TUESDAY,—DECEMBER 3.

—*Times of India*: "Among the the passengers from England by the last mail was Mr. C. J. Turner, of the War Office. This gentleman has been sent to Bombay by the Lords of the Treasury, to assist the officers appointed by the Supreme Government and the Government o Bombay in examining and arranging the accounts of expenditure incurred here in connection with the Abyssinian Expedition, and to acquire and transmit to the Treasury such information generally with regard to vouchers, &c., as shall facilitate the squaring of accounts between the two countries when the expedition is over."

—Government have purchased the old Bombay Bank building for 3½ lacs.

—*Delhi Gazette*: "We are glad to learn from Australian papers to hand by the last mail, that some survivors of Leichhardt's expedition (missing now for about twenty years) have been seen if not actually rescued from the blacks. One report from Captain Cadell's expedition says, 'Near one of Leichhardt's camping places a white man with a very white beard reaching to his waist has been seen. Some members of the expedition are on his tracks.' Another report says, 'A letter received at Bowen on the 23rd instant, says that three white men, recovered from the blacks, are now on board the *Eagle*. They have forgotton their language. One of them made the letter 'L.' and the figures '18' on the ground. The news requires confirmation."

—In an article on the Jewish Murder, the *Friend of India* says:

"Sumha, the murdered woman, was brought from Jerusalem about a year and a half ago by her mother and a Jewish servant named Abdoolah. The girl—for she appears to have been at that time little over twelve years—was not married until June last in consequence of the death of her affianced husband's grandfather. All this time, however, she lived in the Gubboy's house, apparently without any kindly supervision. The mother left long before her daughter's marriage, but Abdoolah remained behind. This man seems to have been on a most familiar footing with his young mistress, and to have been viewed with suspicion and hatred by her husband, Mr. Elias, who was not satisfied until he had him dismissed. During Abdoolah's stay several quarrels of which he was the subject are stated to have taken place between the husband and wife. The latter is described as having 'cried much for two three days when Abdoolah finally left.' Sukheena, an old servant of the house, was Sumah's *dhai* and seems to have exercised a very unfavourable influence over the unhappy girl."

WEDNESDAY,—DECEMBER, 4.

—*Times of India*: "H. M. S. *Lyra*, Captain Parr, having served the full period of her commission, sails for England to-day. She takes with her time-expired men and invalids."

—"The P. and O. Co.'s steamer *Norna*, which left for Aden and Massowah yesterday, took the staff intended to construct and work the telegraph to connect the head quarters of the Abyssinian Force with the landing-place in Annesley Bay."

—*Englishman*: The total collections in the lower provinces on account of license tax amount to Rs. 13,07,181-12-6. Of this sum no less than 4,13,453,-1-10 have been levied from Calcutta alone, the whole of the rest of Bengal yielding only Rs. 7,45 .866. The contribution deducted from the pay of officials in the various departments amounts to Rs 1,50,862-10-8."

—*Madras Times*: "The Rev. Mr. Miller, the

head of the Free Church of Scotland Mission, left Madras on Monday for Bombay on his way to Scotland, whither he has gone for the sake of his health. Of the esteem in which Mr. Miller is held in the educational missionary world of Madras, the public meeting on Saturday last was a proof. His career in India has extended over four years only, and yet in that short time, the central institution over which he presides, has, owing to his and his coadjutors' labours, sprung from a comparatively unknown school into the foremost place amongst the educational institutions of the presidency. Its success has stirred up other schools, and not a little of the great development which has of late taken place in the University examinations has arisen from the efforts of similar institutions to emulate those of the Free Church of Scotland Mission. India would be all the better for more missionaries of the stamp of Mr. Miller."

—The Bombay Volunteers have refused to alter their rules so as to allow the formation of a Parsee company.

THURSDAY,—OCTOBE 5.

—*Times of India*; Koomayloo: "Colonel Merewether and his party having explored the route from Koomayloo towards Senafe by the Koomayloo Pass, are now as you must already be aware, engaged upon a reconnaissance of the Huddas Pass. Onthe 12thinst, they started from Koomayloo for Haddoda, whence they purpose ascending the Pass to Tekonda, or beyond it. The result of their tour will be awaited with the greatest interest by every one in Bombay who can form any idea of how much depends upon it. The Koomayloo Pass has now been explored, I may say as far as Senafe, and has been found to present no insuperable obstacle to the passage of infantry —will the Huddas be still more easily rendered passable, not only for infantry, but for artillery snd cavalry as well? The experience of the officers now on their way up the Huddas must determine what shall be the answar to this question. The probability is that troops will be moved up by both routes, if at all practicable. Colonel Phayre has quite set his heart upon making Senafe easily accessible, as it would not only be invaluable as a sanitarium, but is also a post it would, from a strategetical point of view, be most advisable to occupy. So, while all are anxiously awaiting the return of the explorers, every exertion is being made to make—well, perhaps not so much the paths straight, as—the rough places smooth. And it is really surprising how much the Sappers have effected towards this end in a very short time."

"Some difficulty was experienced in finding any one able and willing to carry Sir Robert Napier's letter to Theodorus; some professed to a deep-rooted antipathy to being the bearers of unpleasant news to any one, more particularly to a potentate of Theodore's kidney; others did not feel exactly sure what might be the result to themselves were they and their missive to fall into the hands of any of the Emperor's enemies. These enemies are making terrible head-way against the Emperor: one by one his provinces are being wrested from him: and the knowledge of this invests the answers expected from the chief with far greater interest and importance than they could have possessed had Theodorus yet been able to hold his own. The last letters received from Magdala or Debra Tabor arrived here on the 6th ultimo. A messenger came into camp some time ago from Church Hailo, and volunteered to carry the letters to Theodorus; and as he seemed to be a goodly person, they were entrusted to him. He stated that one Priva Kusoi, who had been in arms for a long time, had gained possession of the whole of Tigri, and Hamazyen had submitted to him. It is believed here that Magdala and the prisoners are not now in the possession of Theodorus, though it is not known in whose hands they are. A few days, or weeks at most must shew."

—H. E. Sir Wm. Mansfield has been visiting Kamptee and Jubbulpoor.

—*Bombay Gazette*: "The annual meeting for the distribution of prizes to scholars attending the schools of the General Assembly's Institution (in connection with the Church of Scotland) was held at the rooms of the institution in Kalbadevi on Tuesday evening, and attended by a large assemblage of ladies and gentlemen."

"The following are portions of Dr. Macleod's address on the occasion: 'It was now five and twenty years since he first began to take a very deep and personal interest in missions, and he need not say that he had been profoundly impressed by the claims of British India upon our country. In seeing this immense land—in thinking of its teeming millions—of their remarkable culture in the times that are gone, and of the marvellous manner in which they had been brought into connection with the empire of Great Britain—he could not but feel that it had very great claims upon us, to confer upon it whatever good we had it in our power to confer. This was indeed a great country, and its people were not only our fellow-citizens, but—as Wilberforce had said as far back as 1812—they were positively our tenants, and thus had a double claim upon us in our separate characters of fellow-citizen and proprietor. And when he thought of all that had been done, of all that had been suffered during these many years that are gone, before the remarkable result had been wrought out in the providence of God that Great Britain should be possessed of this mighty country of India, he could not but ask himself for what end this had been; and he could assign no sufficient reason why there had been such an awful expenditure of human life and treasure, and so much suffering on the part of both the people of India and the people of Great Britain, unless it was this, that sooner or later we would be able to confer upon the natives of this country the highest good we possessed—to bring them to a knowledge of God as their Father and Jesus Christ as their Saviour, and to share with them "the peace of God which passeth all understanding.' When he looked back upon those past years and remembered how often he had written and spoken on this very subject of missions, and especially of missions to India, and when he thought of the simplicity and earnestness and love with which the missionary work had been carried on during that time, and now found himself in India occupying the honourable position of chairman of this meeting, surrounded by an audience, the like of which he had never seen before—by clergymen of different denominations, by missionaries who had been labouring in this field, by European laymen exercising an influence in this country, and by some of the most intelligent of the natives of India—what feelings would he have as a man if he did not, as he did, thank God for the past and take courage for the future?

"There was no thoughtful man desiring the good of this country who would be opposed to their educational system as an educational system, or would object to other countrymen receiving a culture which would enable them to understand the English language, to enjoy the English literature, and to be sharers of that great wealth of learning and science which was laid up in the Northern and Western world. So far even as the religious teaching imparted through those missions was concerned, he did not see how any thoughtful man could object to it. He was sure no intelligent Hindoo, or Parsee, or Mussalman, would oppose the morality which was taught. Could any purer morality be produced? If it could, let us have it! If thay could send a mission to the shores of Great Britain to show a purer morality, he could assure them they would be heartily welcomed. But he had never heard it alleged that a purer morality could be produced. Dr. Macleod afterwards referred to impressions made upon him since he arrived in India. Though he had been here only a few days, he was somewhat encouraged to trust to his own convictions by the remarkable fact, that he had found he couldn't get two men who had been long in India to agree almost about anything. (Hear hear, and laughter.) He had been told that one must remain in the country for twenty years—that during the first year he would believe he knew everything, during the next ten he would begin to doubt whether he knew anything, and in the course of the next ten would come to confess that he knew nothing! (Renewed laughter.) Well, it was some consolation to him to suppose that he knew as much now as he would know after staying twenty years! (Laughter.) He had seen since he arrived here that native boys were highly intelligent, docile, and teachable, possessed a very sharp understanding, apprehended with wonderfull clearness and power what they were taught, and listened with remarkable respect to their teachers. (Hear hear, and applause) He had also seen enough to convince him that the natives of this country, instead of being on the whole so utterly bigoted, listened most respectfully and like Christian gentlemen to what was addressed to them. Indeed it seemed to him that he breathed a freer air here in regard to that spirit of toleration than he had done in Italy, Spain, or Portugal, or even in some parts of his own country. The rev. doctor afterwards observed that he did not find it to follow that a man who had lived in this country knew one whit about missions, but that on the contrary he might be just as ignorant of the missions of this country as a native might be expected to be of the missions of the Barony parish of Glasgow. He thought it it would be a very great advantage if gentlemen in this country would occupy a little of their time mastering the details of this work, and would assist it sometimes by their sympathy and advice as well as by their purse; and he concluded by exhorting his hearers not to be discouraged by the smallness of the results, and by expressing trust that a day would come—it might be fifty or a hundred years hence, or longer—when the multitudes of this country would see God as their Father, and Jesus as their Saviour, and be one with the Christians of Europe in the great Church of Christ."

—The average attendance at the abovementioned Institution, is 297; average number on the roll, 388. Average receipts from fees Rs. 155. The Report furnishes evidence of progress.

—There have been food riots at Exeter and Torquay.

FRIDAY,—DECEMBER 6.

—Mr. Hore, Judge, Small Cause Court, and Mr. Leeke, Magistrate, have been permitted to retire.

—Dr. Macleod read his much admired tale of "Wee Davie" to a large number of ladies and gentlemen in the Town Hall for the benefit of the Scottish Orphanage.

—A line of steamers between Yokohama and Osaka has been established by Japanese.

—The steamer *Novelty* has been sold to the Japanese for drs. 20,000. The late confederate steamer *Rappahannock* is for sale at Nagaski. A power loom factory with 100 looms is to be opened by a Japanese daimo at Yokohama.

—The shares in the New Bank of Bombay will, it is thought, be allotted in a few days.

—*Times of India*:—"The *Howden* transport sailed yesterday for Annesley Bay with followers and bullocks. Twenty elephants will be embarked to-morrow on board the *Compta* in the Government dockyard. The departure of the 4th King's Own, the 3rd and 25th N. I., and the 3rd and 5th batteries of the 21st R. A., has now been fixed for the 13th inst."

—Deaths last week, 291.

—The Sind Horse have arrived at Kurrachee. Major General Malcolm will leave for Abyssinia soon after their departure.

TELEGRAPHIC NEWS.

London, Nov. 24th.—The Fenians have been executed at Manchester.

The P. and O. Subsidy has been fixed at £400,000 for twelve years, the amount to rise or fall proportionally with the dividends.

25th.—Demonstrations have been made by Fenian sympathisers in London and Manchester, and Burke has been arrested.

The French Fleet has left Toulon to bring home a portion of the troops from Rome.

The statement about the Tortola catastrophe is contradicted.

30th.—The Secretary of State for India has now declared himself favorable to Government becoming shareholders in the New Bank of Bombay, and has authorised the local Government to resume its old connexion with the New Bank.

Miscellany.

—The following account of the Telugu Mission, given by Mr. Darling at Chevithorne, was written by one of the children who heard him, aged 12 years.

"The Telugu country extends along the coast nearly from Madras to Bengal, and far inland into the heart of the Dekhan. The chief station of the Telugu Mission is Masulipatam; it is nearly in the centre of the Telugu country. It was begun in 1841. The Society would (if they could) have begun it before, but they had neither the men nor the means. But in 1841, Henry Fox and Robert Noble offered themselves and they were the pioneers of this great work. Robert Noble undertook the educational department, and Henry Fox the itinerating, but he was soon called to rest from

his labors, and then Mr. Darling and Mr. Sharkey went on with his work. Mr. Noble was stationed at Masulipatam, and established a very superior school there. Among his converts there were seven young Brahmins, two of whom went into. Holy Orders. But in the year 1855 Mr. Noble died, and also Mr. Sharkey in the present year. Mr. Darling joined in '47, and after labouring a long time returned two years ago to leave his children in England and go back with his wife next month. He labored for twelve years without seeing any fruit when he one day, as he was coming home from preaching, feeling very sad, (for he was still without success) prayed (as he had often done before) that God might bless his efforts, and that very day his prayer was answered. In a village about 29 miles from Beswara where Mr. Darling then lived, was a man called Venkaya; he had heard from a heathen man that idols were no good, and that there was only one true God. Venkaya prayed "Oh! Great God! Who art Thou? Where art Thou? Show Thyself to me." He heard in some way of a tract called "The Jewel Mine of Salvation" which taught him that the Great God could save from sins; and he now prayed "Oh! Great God the Saviour! Who art Thou? Where art thou? Show Thyself to me." When a heathen village is attacked with cholera the people think that they must call upon their goddess to remove it; they do so by this ceremony which lasts a few days: a man, who pretends to be possessed with this goddess begins jumping about and cutting himself with knives, and doing everything he can think of to make the people believe that he is possessed. Then a priest asks him some question, for the people think that the answer comes from this goddess. The man will then name some animals, as rams and buffaloes, and the people will bring and sacrifice them whatever they may cost. They then appoint a man to carry the image of the goddess with the head of the biggest buffalo, and they take it outside the village and there set it down, and entreat it to take away the cholera. It happened that the village where Venkaya was was attacked with cholera and it fell to his lot to carry the idol. Before he came to the boundary of the village there was a river. Venkaya said 'I can go no farther, you want me to swim across with this idol, if it is a goddess she ought to be able to go by herself and so she shall;' and he threw the idol away. Soon after, Venkaya himself was attacked with cholera, and so of course all the people said that his praying to God was no good, and entreated him to pray to the goddess as his only hope; but Venkaya stood firm and said that the idol could not save him. It pleased God to raise him up again, and he came to Beswara. Now by this town there flows a river called the Krishna, in which, if the people bathe, they think it will wash their sins away. When Venkaya arrived at Beswara, a heathen festival called Shiva Ratri, or Shiva's Night, was going on, and there were a great many people bathing in the river. As Venkaya was sitting on the bank, a priest came and asked him if he was not going to bathe? But Venkaya replied that neither these waters nor any others could wash away sins. Then the priest asked him if he was a Christian; he said no, but that he wanted to be one. So the priest told him that the padre's (missionary's) house was on the hill, and if Venkaya went to him, he would be very glad to make him a Christian. So Venkaya and six of his friends who had also come from his village found their way to Mr. Darling's house. It was all shut up to keep out the hot winds, and when they saw it so, they did not know what to do, but they soon saw a little building-a little way off: this was the kitchen. They found there the cook, a heathen, and a bitter enemy of Christianity, who said that the missionary would be very angry if they went to him, and would give them a beating. But Venkaya said he did not think it was true; his friends said that they might just as well go away, but Venkaya said 'No, we will sit down by the road side and wait,' he also prayed to God that they might see the missionary, and God heard his prayer, and at that very time He moved Mr. Darling's heart to rise from his chair in the study, go and open the door and look out. There he saw them sitting down, so he invited them in, and told them all about the way of salvation, they then asked him to come to their village. As it was then the very hot weather he offered to go in the cool season, but Venkaya said 'No, we may die before then'; so he settled to go in a month. They also made him write down in his book their names, and the day of the week and month that he was to visit them, and then made him read them over to them. He then knelt with them in prayer, and they went. The day at last came that he was to go to their village. As he was drawing near he saw them all coming to meet him, and when they were got up to him they were so glad to see him that they all seized him, and seemed as if they would carry him and his pony together. Mr. Darling pitched his tent there, and after staying some time he baptized Venkaya with his whole household, and the six others who had come to Beswara. Just as Mr Darling was going to pour the water on Venkaya's head he remembered that he had forgotten to tell them to take off their heathen badge, which was a tuft of hair, so he told them that he could not baptize them with that on. They said, 'Very well, sir, cut it off,' so he just took his scissors and cut it off. He stayed some time there, and then went back to Beswara. But he often went there again, and each time there were more converts. In the Telugu mission, there are 300,000 people to on missionary. Oh how we ought to pray that the 'Lord of the harvest would send forth more labourers into His harvest.'"

—The tenth anniversary of the Fulton Street Daily Prayer-Meeting was celebrated on the 23rd of September last.

—The Rev. F. N. Alexander, Ellore, in the Madras Church Missionary Record: "The twenty baptisms in this half-year were taken from the inquirers of former reports. And yet the number of persons under instruction for baptism is greater than before. In one sense it is gratifying that this increase is wholly accounted for in villages already occupied. It is well that the Gospel does not stand still where it has once begun, but we would like to have it in our power to record fresh triumphs on new ground. Such is not the case this time. For several months I have been preaching to some new inquirers in the village of Totagudem, and several of them send their children to the Peddapadu school, which is not far off, as yet they have not received stated instruction with a view to baptism, and therefore they are not entered in this report. In another village which is also near Peddapadu, the Gospel has received a check and has receded, for a time, before the powers of darkness. About three months ago we began in this village, which is called Vasantavada, with every prospect of success. A Schoolmaster was established there and a school begun. One week afterwards the cholera broke out in our village of Peddapadu. The chief inquirer, his wife, two sons and a daughter, were all ill at the same time, and as I was far away, there was no one to render medical aid. In two days only the mother and one son remained. The rest of the family, and the several other children belonging to inquirers, were carried off in this dreadful disease. At once several of the Peddapadu inquirers drew back from us, and at Vasantavada the Devil Dancers, who were most interested in the idolatry of the people, as it furnished them a means of living, frightened the new converts with dreadful threats. Not being established in the truth, they yielded to this pressure, and asked me to withdraw the teacher. This I was compelled to do, mourning over those who would choose darkness rather than the light of life."

—The (London) *Guardian*: "The passing of the Reform Bill does mean something; it may mean a great deal to the temporalities of the Church. It is no use hiding our heads in the sand, ostrich-like, and thinking, because we will not see it, that the danger cannot come. It is our duty to face the fact that the disestablishment of the Church is possible, nay probable; though we hope that it may be staved off for many years to come. If it can be kept off, so much the better, and we ought to work as hard as we can to parry and evade the blow; but it is our duty not to ignore the possibility of such an event. The class which now will have an overwhelming majority in the representation is a class alienated from the Church by past neglect. Our fathers have sown the wind, and we must reap the whirlwind."

—A Non-conformist paper says: "If there are still Dissenters who look upon the separation of Church and State as an impossibility, and efforts to bring it about as Quixotic and Utopian, we should like to oblige them to become readers—say, for three months—of the weekly journals representing the various sections of the Establishment. For, accustomed as we are to the signs of progress which their columns have furnished for two or three years past, we are astonished at the change which is rapidly coming over the minds of Episcopalians, and at the freedom with which, in articles, letters, and speeches, they are now handling the whole State-Church question; are grappling with difficulties which were once ignored; and are familiarizing their minds with ideas of change which, when they were first suggested by the 'Liberation Society,' were received with indignation or horror."

—*Christian Spectator*: "What the Ritualists are agreed about, and what they do deem essential is plain. They are the commissioned servants of the MostHigh, to them is delegated divine power to absolve, to regenerate, to offer sacrifices, to secure the objective as well as the subjective presence of Christ at the Communion; therefore it is that they revive the confessional, and wear special "Eucharistic vestments" to mark off, as Mr. Le Geyt explains, 'the priest offering the sacrifice at the Holy Communion from the rest, as being the principal priest in office offering the sacrifice at the time.' The evidence of Mr. Bennett upon this point is most remarkable:

'Is there any mysterious signification in the chasuble or in wearing it?—That is a question which involves doctrine. If I am to be launched into doctrine, of course that again will involve an immensely long discussion.

'I think it does not require a very long answer, to say whether there is any doctrine involved in your using the chasuble?—I think there is.

'What is that doctrine?—The doctrine of the sacrifice.

'Do you consider yourself a sacrificing priest?—Yes.

'In fact, *sacerdos*, a sacrificing priest?—Distinctly so.

'What authority have you in the Prayer-book for that?—That again would involve a long answer. It has been so interpreted by our divines, the divines of our church, from the time of the Reformation downwards.

'Then you think you offer a propitiatory sacrifice?—Yes, I think I do offer a propitiatory sacrifice.'

"The *Times* thinks this the most audacious answer ever made by an English clergyman. Whatever the Ritual Commissioners shall pronounce upon this point, their report will be of vital interest. At present they have done nothing but increase the confusion. If they do hereafter 'provide aggrieved parishioners with an easy and effectual process of complaint and redress,' they will only have succeeded in grafting an entirely new principle on the polity of the Church of England—they will make it a congregational instead of an Episcopal establishment. They will have said to its laity, Your Church system is altogether a mistake and a delusion. Neither the State nor the Convocation nor the bishops can secure the Protestantism of the Church, or provide uniformity of practice, or settle what doctrines shall be taught on the subject. Go ye, my children, therefore, and do all of ye what seemeth good to you in your own eyes. That if anything at all can be made out of it, is the net result of the first report of the Ritual Commission."

—On the Western Coast of Africa; within 50 years, 200 Christian churches have been orgeinged, and upwards of 50,000 courests gathered into them, 200 schools, several seminaries, and a college at Monrovia are in operation, and 20,000 Native genth are receiving a Christian training. 30 different dialects have been studied and reduced to writing.

—We extract the following from an address by the Rev. Ramkrishna V, Moduk, on Self-supporting Churches, reported in the *Dnyanodaya*:

Granted then that we ought to be self-supporting, what means can we use to become so? This is our question. *The first and chief means is this, that we now begin to do what we ought to have done long ago. From this time we must begin to pay the cost of our religious privileges.* Well would it be for us if we were as wise and discerning in regard to our spiritual welfare as we are in temporal matters. One of my boys on account of severe illness in childhood was so weak in his limbs that he could not stand when three years old. What did I do? Allow him to remain as he was, and conclude to carry him always in my arms? By no means. But providing him with crutches and a go-cart, I taught him by little and little to bear his weight and to step, and in less than a year he could walk alone. My dear friends, though we are weak because we have not learned to give for religious purposes, yet if we are ever to go

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alone, we must even now make the effort to stand erect.

Many reasons might be urged for such a course. One is, it is not safe for us thus to lean upon the mission. If this support were taken away we should fall headlong, and incur serious injury. We might then find it much harder to get on without help. Let us begin at once to withdraw from mission support, and to depend upon ourselves.

Another reason is, that while thus dependent, our work will not go forward as we wish. Difficulties will arise in adjusting the allowances to the different pastors. One brother in his address has spoken of the obstacles he met with in preaching, arising from the fact that he received pay from the mission. If his pay came from his church how different would be his position. For our own satisfaction and enjoyment even we should take up this duty.

A third reason for leaving this dependent position is, that our spiritual growth is retarded by remaining in it. At present the pastoral relation is no real bond of union between pastor and people. The church members feel that he is only nominally their pastor while in reality he is the servant of the mission. When the people support their pastor this evil is removed. Their love and confidence in each other are increased. The pastor is stimulated to labor more earnestly for his people, and his efforts are more fruitful of good to them. By giving for the support of the gospel, love to God delight in his service, and all other Christian graces are developed and strengthened. But as long as the church looks to others for support, worldliness and selfishness are stimulated, spiritual life greatly hindered. For our own spiritual good then it is important that we initiate this system of giving.

Another consideration which it is important to bear in mind in this connection is, that the funds sent here by Christian people of other lands, are for the special purpose of preaching the gospel to the heathen. So long then as we receive aid from the mission, we divert a great part of such funds from their appropriate object, we devour them ourselves, and leave the heathen to perish without the bread of life. Considering the years which have elapsed since many of us became Christians, and the means of improvement we have so long enjoyed, we ought to be supporting ourselves, and also helping our mother in the care of her younger children. But we not only render no assistance, we are still a burden to our mother! Is it right for us thus to sit still, and quietly appropriate to our own use the money and the labors of the missionaries, which were designed for the millions of our countrymen who are pershing in ignorance? How much more noble would it be for us to stand up and lend a hand in giving this spiritual food to those around us? That special command of our Lord, 'Go ye into all the world and preach the gospel to every creature,' is given to us, no less than to Christians of other lands. Shall we not only neglect this command ourselves but also hinder others from carrying it out? Yet, while we refuse to meet the expense of our own religious institutions, we are not ourselves giving the gospel to the heathen, and we are hindering the missionaries in their efforts to give it. Let us first then adopt the plan of self-support;—we shall soon acquire strength to carry the gospel to others also.

BIBLE COLPORTAGE IN INDIA

(British and Foreign Bible Society's Report.)

Colonel Lamb, in reviewing his efforts for the past year, enters into some explanation of his difficulties in working out the agency entrusted to him; and it is due to him that his words should be quoted, that others may be able to appreciate the arduous position in which he found himself placed. It will be seen that, to add to his many embarrassments, Colonel Lamb's health has been materially impaired:—

'I have now the pleasure to report the results of my efforts in the work of colportage during the past year; and, while I regret the difficulties which have prevented my obtaining so large a sale of copies of the Word of God as I wished, I feel confident that every copy so distributed bears with it a value in spiritual importance, far outweighing that of many copies thrown broadcast, by other labourers, over the land. I could have found agents easily to scatter about these precious volumes without money or price. And some may say: "Why should you not do so? Will not God be glorified in the free distribution of His own word?" True, but we must remember that it is also very easy to cast pearls before swine; and this is just the result of an indiscriminate, gratuitous distribution in such a country as this. I am far from supposing that every copy given away is lost, but I am more and more convinced that selling should be the rule, and at a price beyond the value of waste paper. From want of care, in this respect, I believe there exists, to a great extent, a wanton destruction of the Sacred Scriptures. On the other hand, sure I am, from much experience of India and its people, that no native would destroy even a copy of the Scriptures for which he had paid a sum of money of any value in his eyes. He might, possibly, make gain of it by selling it to another at a higher price, but he would not destroy the purchase of his money. But what makes each single sold copy of more value still, is the almost certain probability that he who buys will also read; for unless a native is anxious to read, he has no motive for buying that book, the very possession of which is likely to bring him into disgrace among his friends. My very great difficulty in the work has been the obtaining of suitable Colporteurs—a difficulty, I expect, little understood by our Christian friends in England and Europe. For these I have searched in vain from station to station, and our Missionary brethren have not been able to procure them for me, Indeed, during the past year, the following important Missionary stations have been visited by me for this special object, viz., Delhi, Kurnaul, Umballa, Loodiana, Jullundur, Umritsur, Lahore, Goojerat, Sealkote, and Kotegurh. The fact is that with all the efforts of the Missionaries in the contrary direction, a sort of caste feeling does still exist even among the higher class of native Christians, such as are employed as catechists, and could be entrusted with such a work as colportage; and they think themselves above acting as salesmen, even of the Word of God, though they do not object to distribute gratuitously. Again, these men will not, like a European Colporteur, carry a bag, a bundle or a knapsack on their shoulders, but require a coolie porter to carry it behind them. The lower classes, on the other hand, are not often sufficiently trustworthy for such a charge; they prefer moreover, secular employment, and few are to be found willing to go forth thus publicly to meet the scorn of the heathen, and the constant charge brought against them of deserting the religion of their fathers. British Christians, Christians little tried in this respect themselves, often seem to forget that native heathen in India, when converted to Christianity, still retain human nature, and especially that timid form of it peculiar to their race. Thus great success is looked for in England, with flourishing reports, while the patient labourer on the spot, blesses and praises God if, here and there, he can bring one soul to Christ, and, here and there, place a copy of the Word of God within the reach of the anxious soul, who will search its contents and pages diligently, and find the way of eternal life, through Jesus Christ our Lord.'

The year's labour was not quite barren of results, as appears from following pages:—

'However, notwithstanding much disappointment and anxiety, I have been able to obtain and employ seven Colporteurs in this blessed work. Among these were two young Christian men, who were formerly orphans maintained by the late late Colonel Wheler, and were recommended by a Baptist Missionary. One of these seven men I regret to say, absconded, and another was discharged as being unfit for the work, and untrustworthy. Nevertheless, with this reduced band of labourers, more than a hundred and fifty towns and villages have been visited, and the Scriptures offered and recommended to the inhabitants; and in distance, one thousand nine hundred and twenty-eight miles have been travelled over by me, although for the last six months I have been in a sickly state, and scarcely fit to move.'

As the effect of these plans, several hundred copies were distributed, and in such way as to give hope that they will be turned to good account.

DOMESTIC OCCURRENCES.

BIRTH.

WILSON—December 3rd, at 285, Middle Colaba, the wife of G. R. Wilson, Esq., of a son.

MARRIAGE.

ON the 29th November at the Free Church Esplanade, Bombay, by the Rev. D. C. Boyd, M. A. the Rev. James Dawson, Missionary of the Free Church of Scotland, at Chindwara, Central Provinces, to Mary Logan, elder daughter of James Walker, Esquire, Glasgow, Scotland.

DEATH.

TAYLOR—November 26th, at Deesa, Catharine, wife of Captain G. Taylor, 49th Regiment.

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